

# DOCUMENT RESUME

ED 218 411

UD 022 444

AUTHOR Le Bienvenu, Elena; Prewitt-Diaz, Joseph O.  
 TITLE An Historical Account of the Bilingual Education Policy in Peru.  
 PUB DATE Jul 82  
 NOTE 57p.; Appendixes are in Spanish.  
 EDRS PRICE MF01/PC03 Plus Postage.  
 DESCRIPTORS \*American Indians; \*Bilingual Education; \*Educational Legislation; \*Educational Policy; Elementary Secondary Education; Foreign Countries; \*Official Languages; \*Quechua; Spanish  
 IDENTIFIERS \*Peru

## ABSTRACT

The purpose of this paper is to describe the implementation of bilingual education programs in Peru. The first part of the paper consists of a general discussion of Peruvian history and the problem of native language suppression under Spanish colonialism and, later, a Spanish dominant independent government. Educational policies and the socioeconomic context in which these policies have developed are then explored. Factors that led the Peruvian government to adopt Quechua as the official language of the country and establish a program of bilingual education are discussed at length, and the currently operative Bilingual Education Act is presented. Finally, current trends in curriculum and program design in Peruvian bilingual education are reviewed. Appended to the paper are the General Education Law of 1972 (Law Number 19326), which established the official policy of bilingual education, and Law Number 21156, which adopted Quechua as an official language in 1975. Also attached is information on phonetic and grammatical features of Quechua. (GC)

\*\*\*\*\*  
 \* Reproductions supplied by EDRS are the best that can be made \*  
 \* from the original document. \*  
 \*\*\*\*\*

AN HISTORICAL ACCOUNT OF THE  
BILINGUAL EDUCATION POLICY  
IN PERU

Elena Le Bienvenu<sup>1</sup>

Joseph O. Prewitt-Diaz<sup>2</sup>

The Pennsylvania State University

"PERMISSION TO REPRODUCE THIS  
MATERIAL HAS BEEN GRANTED BY

Joseph O. Prewitt-Diaz

TO THE EDUCATIONAL RESOURCES  
INFORMATION CENTER (ERIC)."

U.S. DEPARTMENT OF EDUCATION  
NATIONAL INSTITUTE OF EDUCATION  
EDUCATIONAL RESOURCES INFORMATION  
CENTER (ERIC)

☒ This document has been reproduced as  
received from the person or organization  
originating it.  
☐ Minor changes have been made to improve  
reproduction quality.

• Points of view or opinions stated in this docu-  
ment do not necessarily represent official NIE  
position or policy.

<sup>1</sup>Ms. Le Bienvenu is a graduate student in the Division of  
Curriculum and Instruction at The Pennsylvania State  
University.

<sup>2</sup>Dr. Prewitt-Diaz is the Coordinator of Bilingual Education  
Teacher Training Programs at The Pennsylvania State University.

## TABLE OF CONTENTS

|                                                                    | <u>Page</u> |
|--------------------------------------------------------------------|-------------|
| Introduction . . . . .                                             | 11          |
| Perspective of Peru . . . . .                                      | 1           |
| Historical Background . . . . .                                    | 4           |
| Survey of Native Languages . . . . .                               | 6           |
| Languages of Peruvian Jungle . . . . .                             | 8           |
| Antecedent Conditions. . . . .                                     | 10          |
| The Bilingual Education Act . . . . .                              | 12          |
| Objectives . . . . .                                               | 13          |
| The Adoption of Quechua as the Official Language of Peru . . . . . | 14          |
| The General Basic Quechua Alphabet . . . . .                       | 15          |
| Current Trends in Bilingual Education . . . . .                    | 17          |
| Conclusions . . . . .                                              | 28          |
| Bibliography . . . . .                                             | 29          |
| Appendix . . . . .                                                 | 31          |

## Introduction

One of the main characteristics of Peru is its plurilinguistic situation that had been forced to a castellanization during many years. This situation generates the margination of many Peruvian and their cultures because of the language they spoke. A similar problem was observed in schools where children presented many learning deficiencies because they were taught in a language that was not their mother language. The establishment of the Bilingual Education in Peru represents one of the most important efforts to solve these problems.

The purpose of this paper is to describe the implementation of bilingual education programs in Peru. This paper is divided into seven parts. First, an historical background is provided in order to acquaint the reader with the way in which Peru came to be a multilingual nation. A discussion of the formulation of the Bilingual Education Policy in Peru and the officialization of quechua is provided. This paper concludes with a description of current trends in Bilingual Education in Peru.

### Perspective of Peru

Peru, a vast and complex country, has a land mass over 1,285,000 square kilometers on the mainland and 94 square kilometers of Pacific islands. Peru is therefore the third largest country in South America, after Brazil and Argentina. It is bounded on the north by Ecuador and Colombia, on the east by Brazil, on the south by Chile, on the southeast by Bolivia, and on the west by the Pacific Ocean.

The country offers can be seen during a two-hour plane flight. The major geographical zones consist of the coastal region of the west, the inter-Andean region in the center and the selva, or jungle, in the east. The coastal region which is largely desert, extends a mere 50 miles inland and stretches some 1,500 miles from north to south along the Pacific. This region abounds with fish, one of the greatest riches of the country.

The inter-Andean region is perhaps what most defines the character of the country. The Andean peaks rise as high as 23,000 feet. From the 10,000 feet level to more than 16,000 feet, the Puna region is a true desert covered with weeds and brush, extending almost interminably. Where it drops to 7,000 feet the landscape changes to cultivated fields, pasture, and pockets of vegetation where rivers have deposited their silt. The llama, vicuña, alpaca and huanaco are typical animals of this region.

The jungle extends for thousands of miles. It is a region of many rivers and dense vegetation, with death-dealing plants and small animals more dangerous than large ones.

Peru's climate is one of great diversity, and there are violent contrasts between the dryness of the coast and the humidity of the jungle, and between the heat of the jungle and the cold of the Andes.

Peru, besides being composed of these regions, may also be viewed as consisting more generally of two basic contrasts: Lima the capital, and the rest of the country.

In terms of miles, the distances of the country's interior are not enormous, but in terms of time, they prove interminable. Every city is isolated and content to be the center of the little world of its valley.

The history of Peru may be divided into the Inca, the colonial and the National periods. The Inca period can be divided into the Pre-Inca and Inca. The pre-Inca lasted from the arrival of the indigeneous tribes that possibly came from Asia, until the establishment of the Inca empire. During the Inca period twelve Incas governed the empire. This Empire was founded by Manco Capac and Mama Ocllo. In the early part of the Fifteenth Century, this empire had already passed the peak of its splendor and was beginning to decline.

The Colonial period began with the conquest of the Inca empire in 1532 by the Spanish. During the period of Spanish domination, "the Virreynato" was established on Peru. There were forty Spanish Viceroyes from Blasco Nunez de Vela the first to Jose de la Serna.

The National period of Peru began with the independence attained on the 28th day of July 1821, by Jose de San Martin and has continued until now. This independence from the Spanish was received by Simon Bolivar in the battles of Junin and Ayacucho. The history of Peru, since its independence, has been the history of a struggle for power and ascendancy among a number of different groups.

The Peruvian economy is an economy unbalanced in every respect. There is unbalance between the substandard level of living of the great masses and the advantages enjoyed by the elite; there is unbalance between rural

production and urban production, and between the rapid development of the coastal region and that of the Andean and Jungle Regions. The economy as a whole is in a state of transition between that of an agricultural community to an industrialized society.

### Historical Background

The establishment of any program of bilingual education in Peru must be based upon an understanding of the multicultural and multilinguistic nature of the country. The bilingual program recently begun in Peru has already effected certain changes and it is well to consider the exact nature of the linguistic situation shortly before this program came into being.

The oldest languages spoken in Peru came from Asia some 30,000 years ago via a number of different groups of peoples. As these groups extended their domains across the country, the number of actual languages spoken multiplied considerably (Torero, 1972).

Following this initial immigration, a second wave of peoples came to Peru approximately 20,000 years ago and complicated still further the linguistic diversity of the country. This diversity is therefore very old and rooted deeply in Peru's past.

Four or five thousand years ago, the discovery of agriculture initiated the formation of small forming villages which later formed alliances, and grew into a more complex and structured society. In general, though some of these alliances were based on language, most were instituted for political and economic reasons. Later, some of these persisted and expanded while others disappeared.

Three thousand years ago, there were no dominant language groups in Peru; and it was not until approximately 500 A.D. that three such groups--the Puquina, the Protoquechua, and the Protoaru--began to expand their influence.

As Dobyns and Daugherty (1976) point out, the Pre-Inca period was characterized by great ethnic and cultural diversity, a situation which the

Inca Empire hoped to remedy through standardization of the national politics, religion, customs, and language. Quechua was the first and most widely understood language of the Inca Empire.

Pozzi-Escot (1972) points out that the primary goal of the Inca Empire was apparently that of creating mutual understanding among its peoples. For this reason not only did it teach Quechua to those who did not understand it, but those who did, the Empire taught Puquina or one of the other many languages of the country.

The three primary language groups--Puquina, Quechua and Aru--were important, not only as a means of unifying the Inca Empire, but later as Torero (1972) points out, they served to transmit the old cultures. Aru, in fact, still survives today in three subgroups--the Aymara, the Hagaru, and the Cauqui languages.

The importance of language as a transmitter of culture itself cannot be underestimated. As Torero (1972) points out, Quechua or the "variedades sureñas" was by far the most important language in this respect for several centuries up until the time of the Spanish conquest. Quechua spread not only throughout all of the "Tahuantinsuyo" or Empire of the Incas but beyond it. The process of social and cultural integration made possible by the generalization of Quechua was, however, interrupted by the Spanish invasion of 1532 (INIDE, 1972). From this point on it was the Spanish language which pushed forward into the Empire, and though as Torero (1972) notes, the Quechua continued its expansion both in and out of the former Tahuantinsuyo it served not to unify the Andes but to further Spanish colonization.

The imposition of the foreign Spanish language was justified by the "conquistadores" as necessary for the civilizing of a barbarous indian nation. It was felt that a large part of this civilizing process was

necessarily the suppression of Quechua--the language that served to transmit the barbarism of the old order.

This problem of language suppression continues even today, for since 1821 when Peru became independent of Spain and the Republican period began, the country has suffered under the domination of English and American forces. So, too, the birth of an oligarchy within Peru itself meant that again a small and powerful elite would attempt to justify the social stratification of its people by imposing foreign values and penetrating as deeply as it could into their culture. This Spanish speaking oligarchy has refused to recognize Quechua and has made it necessary for the people to learn Spanish in order to obtain jobs and survive in urban areas.

In fact, one of the main characteristics of the Republican Period up until its initial attempts to establish bilingual education in Peru has been the imposition of Spanish and the stagnation of Quechua (Escobar, et. al., 1975). It is not surprising, therefore, that the 1961 National Census reported that for a population of 8,235,000 people over the age of five 6,564,000 declared that they spoke castilian Spanish. Even though the number includes bilinguals or those who speak at least one native language and only some castilian, this figure is an indication of the success of Spanish penetration.

#### Survey of Native Languages

The "Provincia Constitucional del Callao" and the states of Tumbes, Piura and La Libertad speak only Castilian, though a small number of immigrants from other states who are monolingual in a native language are in the process of being assimilated into the dominant culture and language. In all other Peruvian states both Spanish and one or more native languages is spoken. In the mountains of the southern states, those who speak native

languages outnumber those who speak Spanish. For example:

|             |                                     |
|-------------|-------------------------------------|
| In Apurimac | 71% of the people speak no Spanish  |
| In Ayacucho | 66% of the people speak no Spanish  |
| In Puno     | 61% of the people speak no Spanish  |
| In Cuzco    | 60% of the people speak no Spanish  |
| In Ancash   | 37% of the people speak no Spanish  |
| In Huanuco  | 33% of the people speak no Spanish. |

The primary native language, Quechua, may be divided into two groups (Torero, 1972). The first, or Huayhuash, is spoken in the States of Ancash, Huanuco, Pasco, Lima and Junin and in many local varieties. The most common dialects in this group are of the Callejon de Huaylas and of the Huanca of the Mantaro Valley.

Group II consists of the subgroups Yungay and Chinchay. Yungay may be further subdivided into several languages spoken in the states of Cajamarca, Lambayeque (in the Ferrenafe Province) and in some districts of the state of Lima.

The subgroup Chinchay or Yungay is spoken in many dialectical forms in the states of Amazonas, San Martin and Loreto, in the states of Ica, Huancavelica, Ayacucho, Apurimac, Arequipa, Moquegua, and Puno in the mountains of Peru.

Within the southern mountains, the subgroups of Quechua called Chinchay can be further subdivided into two large dialect groups: The Ayacuchano and Cuzqueno. Whereas these two dialects are mutually understandable, it is difficult for people speaking these dialects to communicate with members of the Huayhuash division of Quechua.

In spite of Spanish suppression, therefore Quechua persists in many forms. The 1961 Peruvian National Census indicates that Quechua is the mother-tongue of 2,685,814 persons over five years of age. Quechua is, in fact, the only language spoken by 1,392,492 persons. Of these million and a third people, 430,000 speak the Ayacuchano, and 650,000 the Cuzqueno

dialects. The dialects of Group I of Quechua (Huayhuash) were used by 325,000 people while some 20,000 people speak the Yungay and Chinchay of Group II.

Aymara, Jagaru and Kuaki are three native dialects different from Quechua that are also spoken in Peru.

Aymara is spoken by 290,125 people either monolingually or bilingually. Of these people, 243,334 live in Puno, 20,161 in Tacna, 9,032 in Moquegua, and 7,723 in Arequipa. Each of these states, therefore, has more than 5,000 speakers.

Jaquaru is spoken in Tupe, a town of the state of Lima, which because of its inaccessibility constitutes an idomatic island of 2,000 speakers.

Kuaki, spoken in Cachuy in the Lima state, is nearly extinct and the exact number of its members is not known.

#### Languages of the Peruvian Jungle

Research on the languages of the Peruvian Jungle are only in their initial stages. Pozzi-Escot (1972) have, however, submitted the initial survey which is based on research done by Mc. Gowan in this area and the classification system developed by Greenberg. According to this survey the language families of the Peruvian jungle spoken in descending order of numbers of speakers are:

- 1) Peba-yagua
- 2) Pano
- 3) Tacana
- 4) Záparo
- 5) Cahuapana
- 6) Jívaro
- 7) Catuquino-Tucano
- 8) Simacu
- 9) Arawak
- 10) Tupi-quaraní.

Each of these language families has a variable number of subfamilies and languages. The total number of estimated languages is some 78. The

1961 census estimates a total of 213,254 jungle inhabitants of which 56,813 are monolingual. These figures are somewhat complicated by the fact that the Huanca dialect and the Hagaro and Kauki languages are included in the estimates.

Peru has a large number of persons who speak German, Chinese, English. Japanese with 14,521 persons is the largest group. This multilingualistic situation is complicated in another respect. Spanish, an international language, is not spoken homogeneously in Peru, but in a number of varieties according to the geographic zone and social class of the speaker. As can be seen, then, the language situation of Peru could hardly be more complex, and therefore the problems facing bilingual instructors are enormous.

### Antecedent Conditions

The formulation of a program of bilingual education for Peru is not possible without prior understanding of the educational policies and socio-economic context in which they have developed.

Much of this socio-economic context is influenced by what Alfaro and Zegarra (1976) have referred to as the uninterrupted migration of peoples from less densely populated areas to urban areas over the last forty years. Though one exception to this rule is the joint agricultural-industrial complexes, this movement has primarily been from agricultural areas to industrial zones. Table I describes the percentages of urban and rural populations in Peru over a recent thirty-two year period:

| <u>Year</u> | <u>Total</u> | <u>Urban<br/>Population</u> | <u>Rural<br/>Population</u> |
|-------------|--------------|-----------------------------|-----------------------------|
| 1972        | 13,572,000   | 59.60%                      | 40.40%                      |
| 1961        | 9,906,000    | 47.40%                      | 52.60%                      |
| 1940        | 6,200,000    | 35.45%                      | 64.55%                      |

What these trends indicate is that the shift in population from Quechua-speaking areas to Spanish-speaking areas means ultimately the extinction of the Quechua culture and language (Alfaro and Zegarra, 1976). Spanish, on the other hand, the language of the upper classes, continues to gain ground as the national language both in proportion to and concurrently with the movement of the city. The social gains of this migration are few, and its virationality is explicit in the cities crowded with the unemployed or underemployed who are nevertheless forced to submerge their own culture and language in an often vain effort to become assimilated by urban expansion.

According to data published by the Reforma de la Educacion Peruana (1972) there were a number of characteristics of the educational system of Peru before the 1972 Educational Reform. First, there was no decrease in the

total number of illiterates in the country--some four million people. Second, there was widespread neglect of the children of the poor. These children were either too poor to attend school, began school when they were older, or had too many personal problems to allow for positive school adjustment.

Because the educational system was designed to serve a privileged minority, only twelve of every one hundred students who started in the system were able to complete it. The desire to educate only the privileged, and the fact that the school system could neither cope with the socio-economic environment of the majority of the students, nor with the number of dropouts, indicated how disconnected it was with reality.

The Reforma de la Educacion Peruana Informe General (1972) makes a direct connection between the illiteracy of Peru and the tendency of the educational system to enforce bilingualism. Traditionally, these policies were justified by educators who believed that the aboriginal languages were not proper vehicles for instruction, and who quoted statistics which ignored or underestimated the numbers of people who spoke these languages.

This same report( 1972) points to bilingual education as a possible means by which many of the greatest educational problems can be solved. These problems are especially apparent in rural or slum areas where children are forced to learn in a language other than their own, and where the enforced adoption of the language of the dominant culture is used as an antipedagogic instrument causing illiteracy and psychic trauma in monolingual children.

Such conditions abounded everywhere in Peru, but in 1972 the National Bilingual Education Policy was established in an effort to turn the tide of the illiteracy and to provide a more universal education to the people.

### The Bilingual Education Act

The Bilingual Education Act was originally formulated as General Education Law No. 19326 (see Appendix). Under this law the Ministry of Education provided the following Policy Design according to specifications laid down by the National Policy of Bilingual Education:

1) This policy is aimed at reforms providing for education in the vernacular languages. The teaching of foreign or of vernacular languages as a second language are beyond its scope.

2) The Bilingual Education program will take into account the socio-economic necessities of each linguistic community and encourage the valuation of the native culture. The enforcing of the Spanish language and culture when made a part of the pedagogic process without regard to socio-economic factors is to be considered unproductive and undesirable.

3) The Bilingual Education program will be based on a policy aimed at avoiding the imposition of an exclusive cultural plurality and cultural equality in Peru.

4) The educational policy must avoid value judgments about the worth of any regional or social dialect, must provide instruction in native languages in order to achieve functional dialectalism and must prevent the eradication of so-called under-esteemed dialects.

5) The use of vernacular languages must take into account the peculiarities of each area, and the intensity and methodology of this use is to be based on whether the language is spoken as a monolingual, subordinate or coordinate bilingual language.

6) Programs for bilingual education already in existence are to be reoriented along the lines of policies outlined above.

### Objectives

The following nine objectives for a program of Bilingual Education in Peru as defined by Ministerio de Educacion (1972) are:

- 1) To encourage the critical examination of the socio-economic reality of each community and to encourage the spontaneous, creative participation of the community itself in a process of structural change focused on eliminating further dependence on the dominant culture.
- 2) To make possible the awareness of an entirely new human awareness in which mankind sees his own possibilities in a just and dignified society. To foster through a realization of the cultural and linguistic plurality of Peru the creation of a truly national culture.
- 3) To encourage the use of Castilian as the common language of the Peruvian people while at the same time furthering respect both for linguistic diversity and for the vernacular languages themselves.
- 4) To ensure access of all Peruvians in vernacular communities to an integral educational process.
- 5) To effect the change over in Bilingual Education programs to that specified by the New Educational guidelines.
- 6) To promote research and constant evaluation of all linguistic and socio-economic aspects of the country in an effort to reorient the educational system according to the needs of the people.
- 7) To organize administrative units so that they might better plan, coordinate, execute, and supervise Peruvian Bilingual Educational programs.
- 8) To implement the distribution of human resources and technical teaching materials necessary to promoting the educational process in a plurilingual society.
- 9) To ensure the establishment of a Bilingual Education program along the new national guidelines in all the vernacular communities of Peru.

### The Adoption of Quechua as the Official Language of Peru

During the sixteenth century, the attempt by Spanish conquistadores to dominate Peru and to bring it under their control led to the eventual displacement of Quechua. However, after having used Quechua only sporadically in order to provide access to these conquered peoples, the revolution of Tupac Amaru II, an Indian revolution against the Spanish conquistadores, convinced the Spanish in 1780 to prohibit the use of Quechua in the educational system and to stigmatize its social and political use.

The use of Quechua as the language of the people and Spanish as the official language persisted from 1780 until 1975 in spite of Peru's attainment of Independence and the Formation of the Republic. On May 27, 1975, however, Quechua was declared the official language of Peru (Escobar, et. al., 1975).

Public Law No. 21156 which reinstituted the use of Quechua is founded upon the following principles:

1) It is the duty of the governments to provide the under privileged portions of the population with a way of life compatible with human dignity, and to provide a means by which the structure of the social hierarchy may be altered in their favor.

2) Quechua is undeniably a part of Peru's ancient legal and cultural system and it is the duty of the government to preserve it.

3) A large part of Peru's population is unaware of its rights because the people speak a vernacular language other than Spanish.

4) It is the moral obligation of the government to revive Quechua's dwindling use so as to preserve a viable avenue to national unity.

Public Law No. 21156 consists of five major articles:

Article I recognizes both Quechua and Spanish as official languages of Peru.

Article II makes the teaching of Quechua in schools obligatory as of April 1976, and it encourages the Ministries of the Army, Navy, Air Force, Interior and Education to comply with the demands of the government in reinstituting Quechua as the national language.

Article III states that by the First of January 1977, the Judicial legislative bodies of the nation must develop a plan for the development and adoption of a system of justice which serves speakers of Quechua in their native language.

Article IV designates the Ministry of Education and several other institutions as being responsible for the preparation of the necessary materials for implementation of these laws. The Department of Education is charged with the responsibility of lending support to other institutions in their efforts to investigate and promote the use and teaching of Quechua.

Article V abolishes all practices and prior laws which oppose the implementation and intent of Law 21156.

#### The General Basic Quechua Alphabet

On October 23, 1975, Ministerial Resolution No. 4023-75-ED set down a basic Quechua alphabet to be adopted nationwide. In determining what elements would be included in this alphabet, the following considerations were taken into account:

In order to develop an alphabet for the written transcription of Quechua it is important to consider and to respect the number of different dialects of the language in existence.

The fact that these dialects have certain lexical, morphological and syntactical commonalities makes such a task possible, for, in fact, it is phonetics which serve primarily to develop an alphabet similarities for the different Quechua dialects.

The establishment of a basic alphabet is the first step in encouraging language unification.

The general basic Quechua alphabet consists of sixteen consonants and five vowels, making a total of twenty-one symbols which can be used for all varieties of Quechue (see Appendix, General Basic Quechua Alphabet, Resolucion Ministerial Ne. 4023-75-ED).

### Current Trends in Bilingual Education

The preceding chapters discussed the historical and current trends in Peru which led the Peruvian government to adopt Quechua as the official language of the country and to establish for Peru a program of Bilingual Education. The particular policies of the laws enacted to serve these ends were also discussed.

This chapter focuses on the results of the establishment of Quechua as the official language of the country, and of establishing the Bilingual Education Policy. A number of researchers, both from Peru and from other nations have studied the results of these measures. Their analyses are discussed in this chapter.

After having studied the Peruvian situation, Zuñiga, Lozada and Cano (1977) presented a "Design for an Experimental Program of Bilingual Education in Quechua and Castellano." This paper was presented to The First Congress of Second Language Teachers of the Countries of the Convenio "Andres Bello."

This program design was based upon the experiences of previous experimental education programs in rural schools in Quinua, Ayacucho. During the four year period of 1964 to 1968, this program used Castilian for oral instruction and experimented with two different ways of alphabetizing. The first consisted of using the Quechua alphabet and later transferring to Castilian. The second used to alphabetize in Castilian during the whole experiment. A control group was also selected from the same experimental rural setting but it employed only traditional teaching methods. This experiment demonstrated that the use of the Quechua alphabet seemed to lower learning performance. As a result, the alphabetization in Quechua was abandoned.

This experiment in Quinua was followed up with another experiment (from 1969 to 1971) in which the use of Castilian reading materials was tested. The use of such materials has been expanded since 1972 and Castilian materials are now available for both audio-oral and audio-visual methods. From 1972 to 1976, this program was characterized by an integration of oral Spanish instruction and other educational activities.

Taking into account the experiences of rural Quinua, Zuniga et al., (1977) have made a number of observations on Bilingual Education programs. This particular method has been employed with Quechua as the instructional language, and with the systematic teaching of Castilian according to second-language methodologies. The content and activities used with this method are then incorporated into the regular curriculum of the EBR (Educacion Basica Regular).

Under this method, the language arts were developed both in Castilian and Quechua. Quechua was taught so that the child would attain greater coherence in its use along with fluency, and exactness of expression. Spanish was taught as a second language so that the child would have access to its literature and whatever other instructional materials are available in the language.

Arithmetic and other cognitive skills were taught primarily in Quechua for the first two years of school and only supplemented with Castilian. Quechua, then, was the primary language of instruction for all areas and received special treatment as a language art. Castilian was used as a second language primarily through audio-oral and audio-visual methods; therefore, the Quechua speaker was to be encouraged to feel secure in using Castilian in daily life.

Zuniga et al. (1977) noted that the changeover to Quechua instruction was to occur simultaneously with the child's progress in mastering the

Spanish method of alphabetizing in order to ensure that the child would recognize and would feel secure in reading directions or texts written in Spanish as well as Quechua.

In Cuzco, which represents Quinta Region de Educacion (Fifth Region of Education), the INDIDE or Instituto Nacional de Investigacion y Desarrollo (National Institute for Research and Development) initiated a major experimental project in Quechua--Spanish Bilingual Education. Cuzco was chosen as the site of this study primarily because more than one third of all Quechua speakers live in this region. A three-year plan was devised for the gradual implementation of a bilingual program for the first two grades in some 150 classrooms in twenty rural school districts (Vera Alvarez, 1978).

Weber and Sola (1980) have described in detail the implementation of this plan particularly in regard to the language curriculum for first grade students and the reading materials developed and used for the program. The Bilingual Education Curriculum which they studied was developed by a group of educators, anthropologists, linguists and other specialists who assembled in Cuzco as a task force referred to as "La Unidad Regional de Educacion Bilingue."

"La Unidad" developed a reading curriculum which limited first grade reading instruction to the mother tongue alone. Oral Spanish was introduced as a second language and taught like any other subject, while math and other cognitive skills of the "national curriculum" were taught in Quechua. This type of Bilingual program was possible because the majority of qualified teachers in the rural areas of the Quinta Region de Educacion (Fifth Region of Education) speak Quechua fluently. Any attempt to teach the reading or writing of Spanish was postponed until the second grade, or after the children

had already attained some skill in reading in their mother tongue and had some control of oral Spanish. The children would be encouraged to use and to maintain their competency in both Quechua and Spanish until ideally by the end of the fourth grade they would have attained equal competency in both languages.

In developing materials for this curriculum, two Cuzco planning forces decided to use two separate approaches. The first of these was the language experience approach which concentrates on the individual learner and encourages each child to devise their own classroom materials. The Cuzco planning unit prepared a teacher's guide for this approach which set forth its rationale and also outlines the instructional procedures. The main advantage of this approach is that it is adaptable to situations involving less formal instruction and greater student participation.

The second alternative teaching approach was more traditional. The primer prepared for this approach "Ergekuna" (kids) included graduated pictures, passages, and exercises along with a teacher's guide. This approach called for more formal instructional procedures than the language experience approach and involved less direct participation by teachers and students in the selection of expressions worth setting down and in the pacing of the work. Nevertheless, this primer was based on the experiences of rural life.

Weber and Sola (1980) have noted that each child, regardless of which teaching approach was used, was faced with the same basic tasks in learning to read. Each student was first required to identify whole sentences and words, and then to repeat them aloud. Later, the students were asked to find, manipulate, and to master the use of the individual components of these sentences and words so that they might later reconstruct new words and sentences as needed.

At the end of the first year, the project was evaluated. This evaluation indicated that Quechua children who had learned to read in their own language were far more successful in learning to read than Quechua speaking children who had been taught to read in Castilian. Though these results were impressive, it is nevertheless important to note that a large percentage of these children failed to achieve the objectives of the first grade reading program.

The planning unit has postulated that a possible reason for this is the generally poor conditions existing in the country's rural schools such as poor attendance, low expectations of children and parents, and cultural conflict. The planning unit also recognized, on the other hand, that a restructuring of the reading materials was necessary to improve the situation (Weber and Sola, 1980).

These children who had been taught to read by using the primer "Erquekuna," had not advanced as much as had been expected, and few were able to deal with material they had not encountered before. Most of the teachers found that whereas they were pleased with the fluency and understanding that the children showed when they read whole sentences, they found the structure of the primer was too intricate and its language too complex. They objected to the introduction of rather complicated sentences without giving the children immediate practice in breaking words into their component syllables.

The children in the language experience approach also failed to make the break to unfamiliar words and sentences, although most could identify their own message with certainty.

It is possible that one or the other of these approaches might have come out ahead if they had been compared according to more narrow objective measures such as actual number of words learned. Unfortunately, no such measures were taken.

According to Weber and Sola (1980), however, it is not which bilingual approach should be used, but rather the overall neglect of Spanish that will be the most controversial issue in the coming year or so. A number of observers have felt that oral Spanish did not receive adequate time or attention and that in only few classes did the children make any progress.

A second major research project was conducted in Puno in joint cooperation between the "Convenio de Cooperacion Tecnica Internacional" (The Peruvian Institute for International Technical Cooperation) and the Federal German Republic (RFA). This particular diagnostic study which was performed between 1977 and 1978 was one of the first projects of the Proyecto Experimental de Educacion Bilingue which is being undertaken in the Seventh Region of Education (Septima Region de Educacion) of Puno. The directors of this diagnostic study from the Peruvian side are the National Institute for Educational Research and Development (INIDE), the Seventh Educational Region (Septima Region de Educacion) of Puno, and the Regular Basic Education (DIGEBARE).

Though the diagnostic in Puno had the support of linguistics, anthropologists, educators and economists, it was primarily descriptive and was designed to describe in detail the realities and difficulties of Puno and to formulate certain recommendations for the establishment of Bilingual Education in that district. Among the conclusions reached by the diagnostic group are the following:

- 1) The necessity of Bilingual Education for at least the first two years of school was underscored. The form of this bilingual instruction was to be: the mother tongue used exclusively during the first two years with the "aprestamientos" (works done by the children, to prepare them for future knowledge) in Castilian and finally, equal use of both languages.

2) The state of Puno presents very favorable conditions for the teaching of bilingual education in that 80% of teachers in the area speak either Quechua or Aymara, while some 46% speak a vernacular language as their mother tongue.

3) It was found that those children who spoke Spanish either monolingually or as coordinate bilinguals had fewer learning difficulties than those who were Quechua monolinguals or who were not fully bilingual.

4) The importance of a monolingual Quechua child's learning Castilian increased with closer proximity to urban areas.

5) The attitudes of the people of Puno towards both Quechua and Castilian are favorable. Spanish is valued because of its more global use, while Quechua does not suffer in loss of esteem as a consequence.

The following recommendations were made by the diagnostic group:

1) That teachers be made familiar with the socio-economic environment of the community so that they might adapt their educational materials and techniques to concrete reality.

2) To provide teachers with special instruction for the teaching of bilingual education.

3) To gradually expand the content of the curriculum by beginning with the child's family and the world actually existing around him in his community.

4) The vocabular and usage of the texts must reflect the most common and natural expressions used by the people of the community in both Quechua and Spanish.

5) All phases of the Bilingual Education program must be brought into conjunction with the life of the community.

Of the many articles written on Bilingual Education in Peru, two from the "First National Seminar on Bilingual Education" (1978) are worth mentioning.

The first, by Ines Pozzi-Escot, postulates that of the many ways one might teach the vernacular speaker, there are two that best achieve the purposes of bilingual education. The first of these is to begin by using instruction in the native language and then gradually changing over to the national or official language. The second is to begin instruction in the national or official language and to maintain the use of the vernacular as another school context.

The choice of whether to use the first or second of these methods is based on certain linguistic, political, cultural, economic or pedagogic variables. Pozzi-Escot explains that to choose the first of these options initial instruction in the native language has certain consequences for Peru such as the training of teaching in the native languages and the development of teaching materials in those languages. The question as to whether Peru can afford such prior teacher preparation is somewhat offset by a question as to whether Peru can afford not to do this. The majority of student dropouts occurring the first year of school and it is very time consuming and expensive to provide these students access to the major culture and language later on. Though it has been pointed out that children learn faster in their vernacular language, Pozzi-Escot (1978) quotes Le Page as saying that certain social factors influence the attitude of individuals towards language instruction.

If, in fact, the vernacular language is chosen as the initial language of instructions there are a number of difficulties which must be overcome with alphabetizing. It is only possible to use Spanish alphabetization if Spanish is previously taught in oral classes.

On the other hand, to alphabetize in the vernacular raises the question as to whether one should teach something that cannot be practiced. Though

there are many languages in the jungles of Peru, there are very few books written in these languages.

Peru cannot afford the expense of teaching the many languages to have the scientific and technical vocabulary necessary to provide students with access to contemporary knowledge.

If the second option is chosen, that of maintaining the vernacular language and teaching initially in Spanish, Pozzi-Escot points out that it is possible, nevertheless, to enrich the child's conceptions of his native culture. Native oral traditions, songs and dances, can still be encouraged in the school, thereby fulfilling the important educational function of cultural preservation.

The teaching of Spanish on the other hand, should not be neglected and the oral Spanish practiced in the first grade is then extended to include lessons in reading and writing in the second grade. These Spanish lessons occupy three hours time daily until the child has the Spanish-speaking ability of a native speaker.

Whereas the above measures seem to work fairly well for rural areas of Peru, the jungle environment, as Andres Moral D'Ans (1978) points out, poses other problems. Among these are:

- 1) The establishment of a school in a fixed place does not adequately satisfy the needs of the semi-nomadic jungle inhabitants. Furthermore, changes in the jungle habitat, and subsequent changes in the socio-economic situation of its inhabitants, greatly affects the educational needs of the people. These problems have been getting more complicated in part by appointing mediators who are rejected by the tribe to assemble the students and by using them as teachers.

- 2) When schools are established in fixed places, the Amazonian Indians tend to congregate around them. This places an added hardship on their lives

because they must either make hunting and fishing excursions deep into the jungle in order to find enough game, or must purchase rifles from the white men in exchange for animal pelts in order to compete with their more efficient hunting methods. Whereas prior to the development of these overpopulated areas agriculture had been their primary source of food, the indians tend to neglect farming more and more.

3) The improved sanitation methods required by increasing demographic concentration have not been provided the indians and therefore waste and sewage tends to accumulate in these areas. Even the taking of baths presents problems since finding a private river in which to bathe is difficult. Furthermore, the tendency of the indians to adopt western styles of dress without adequate means to clean the clothes, leads to the spread of infection.

4) The tribal mediators employed to assemble the students tend to take on an added status and importance because of their contact with the Spanish. They compete with the real chiefs or "cacique" of the tribes and the people become disoriented. Also, though they represent the teachers or educated members of their own tribes. Also, the disorientation increased because indians often associate with uneducated white people such as truck drivers or lumberjacks and tend to adopt their habits such as drinking or living with indian women for a few days and then leaving them.

According to D'Ans (1978), any educational program established for the jungle people of the area must follow certain guidelines. Among these are:

1) There must be no interference in the demographic distribution of the people.

2) The indian must be taught to critically evaluate all tenets and mopes of the white society and of his own so that he might have the capacity to choose intelligently between which parts of them he wishes to adopt.

3) The educative process must not be begun without adequate provision for sanitation.

4) The schools must take steps to insure that the economic balance is not so distributed as to force indians to take marginal jobs as the only way to have access to the dominant culture.

5) The indians should be provided an education which is diverse and complicated enough to absorb the capabilities of all its members so that the most capable tribal members do not seek status outside their own group by becoming third class citizens of the dominant culture.

### Conclusions

Two laws were instituted by the Peruvian government. Their objectives were to combat illiteracy and to take into account the diversities of languages spoken in the country. The General Education Law of 1972 (No. 19326) established the official policy of Bilingual Education. Law No. 21156 of 1975 adopted Quechua as an official language. These laws have to some extent succeeded in fostering Bilingual Education.

Since the formulation of these two laws, several pilot programs and investigations in bilingual education have been completed. Most of these programs agree that education should begin in the vernacular language and then gradually teach Spanish as a second language.

It has also been pointed out that more educational materials must be developed, more teachers employed and more statistical studies done in order to make Bilingual Education effective in Peru.

### Bibliography

- Alba, Victor. Peru. Colorado, Westview Press, Inc., 1977.
- Alfaro, C., Zagarra, L. "Peru: Institutionalizing Quechua." Prospects: Quarterly Review of Education. 1976, V. 6, No. 3, pp. 424-429.
- Dobyns, H. and Doughty, P. Peru A Cultural History. New York: Oxford, University Press, 1976.
- Escobar, A. "Linguística y Política in Escobar, A." El Reto del Multilinguismo en el Peru. Peru, Instituto de Estudios Peruanos, 1972.
- Escobar, A., Matos Mar, J., and Alberti, G. Peru Pais Bilingue? Peru, Instituto de Estudios Peruanos, 1975.
- Gobierno Revolucionario. Oficialización del Quechua. Decreto Ley No. 21156. Peru, 1975.
- Instituto Nacional de Investigación y Desarrollo de la Educación. Diagnostico Sociolingüístico del Area Quechua del Departamento de Puno. Peru, Subdirección de Investigaciones Educativas, 1979.
- Ministerio de Educación. Política Nacional de Educación Bilingüe. Lima, Dirección Central de Publicaciones, 1972.
- Ministerio de Educación. Seis Reglamentos de la Ley General de Educación No. 19326. Lima, 1973.
- Ministerio de Educación. Resolución Ministerial No. 4023-75-ED Alfabeto Básico General del Quechua. Lima, 1975.
- Ministerio de Educación. "Dirección General de Educación Básica Regular Unidad de Educación Bilingüe." Educación Bilingüe Marcos Legales. Lima, Peru, 1977.
- Oficina Nacional de Estadística y Censo. Censo Nacional. 1961.
- Pozzi-Escot, I. "La Situación Lingüística en el Peru." Educación. La Revista del Maestro Peruano. 1972, No. 9.
- Pozzi-Escot, I. "El uso de la Lengua Vernacula en la Educación." Primer Seminario Nacional de Educación Bilingüe. Lima, Ministerio de Educación Dirección General de Educación Básica Regular Unidad de Educación Bilingüe, 1978.
- Reforma de la Educación Peruana. Informe General, 1972.
- Sola, D., and Weber, R. La Planificación Educativa en Países Multilingües: Un Informe Sobre Una Reunión de Trabajo. Peru, 1978.
- Spann del Solar, H. "Un Antiguo Problema y Un Nuevo Camino." Educación. La Revista del Maestro Peruano. 1972, No. 9.

- Torero, A. Linguística e Historia de la Sociedad Andina in Escobar, A. El Reto del Multilinguismo en el Peru. Peru, Instituto de Estudios Peruanos, 1972.
- Torero, A. "Grupos Lingüísticos y Variaciones Dialectales." Primer Seminario Nacional de Educación Bilingüe. Lima, Ministerio de Educación, Dirección General de Educación Básica Regular Unidad de Educación Bilingüe, 1978.
- Weber, R. and Sola, D. "Developing Instructional Materials for Bilingual Education Program in the Peruvian Andes." The Reading Teacher. 1980, Vol. 34, No. 3, pp. 296-302.
- Yabar-Dextre, P. "On the Problem of Choosing the Language of Instruction in a Multilingual Setting--The Situation in Peru." International Review of Education. 1978; Vol. 24, No. 3, pp. 405-409.
- Zuniga, M., Lozada, M., and Cano, L. Diseño de un Programa Experimental de Educación Bilingüe Quechua-Castellano. Lima, Centro de Investigación de Lingüística Aplicada, 1977.

## APPENDIX

## LEY GENERAL DE EDUCACION

Decreto Ley No. 19326

### ASPECTOS Y ARTICULOS RELACIONADOS CON LA EDUCACION BILINGUE

Exposicion del Senor Ministro de Educacion al  
Presentar la Ley General de Educacion.

"Se expresa aqui la preocupacion del Gobierno por salvaguardar y fortalecer nuestra identidad nacional. Por ello la Reforma protege y promueve las culturas de todos los grupos peruanos enraizados como estan en nuestras mas remotas tradiciones. Obedeciendo a la misma inspiracion nacionalista, la Ley consagra la educacion bilingue e introduce dispositivos que, sin desconocer la importancia del aprendizaje de lenguas extranjeras, ponen de relieve el significado educativo de las lenguas nacionales y evitan que el uso de otros idiomas en los centros de ensenanza afecte la personalidad de los educandos y contribuya a alienar nuestra sociedad."

"Debe destacarse muy especialmente tambien la atencion que la Reforma da a los grupos menos favorecidos, a esos millones de peruanos marginados hasta ahora de todos los servicios sociales. Para esta son muy importantes las siguientes disposiciones que contiene la Ley General:

En primer lugar, el reconocimiento de la funcion cultural de las lenguas vernaculas y su uso, dentro de la metodologia bilingue, para la educacion de los ninos y adultos de habla quechua, aymara y otras lenguas del pais. En el futuro, al mismo tiempo que avanzara la castellanizacion general de la poblacion, se fomentara el conocimiento de estas lenguas como medio de acercar a todos los peruanos a sus raices tradicionales. Y para el magisterio sera obligatorio el aprendizaje de una lengua aborigen, sin lo cual el educador no puede desempenar cabalmente su quehacer nacionalista.

## LEY GENERAL DE EDUCACION

### Exposicion de Motivos

#### II. SENTIDO DE LA NUEVA EDUCACION PERUANA.

De alli tambien la necesidad de superar la actual castellanizacion violenta y el menosprecio de las lenguas aborigenes mediante el sistema de alfabetizacion bilingue como proceso previo a una mas facil, segura y permanente castellanizacion y la comprension y la revalorizacion de los patrones culturales de cada grupo etnico.

Esta preocupacion por las creaciones de la cultura popular y tradicional peruana no es excepcional en la Reforma Educativa, sino que corresponde plenamente a su espiritu de renovacion cultural enraizado en la conciencia critica de la alienacion de nuestra sociedad y de la necesidad de construir una original y vigorosa cultura nacional. La Ley se orienta por

eso hacia la superacion de la dominacion en la cultura y hacia la liberacion de las capacidades creadoras y expresivas del hombre peruano que la educacion debe asegurar y promover.

## SECCION VIII

### EL MAGISTERIO.

Parte fundamental de esta formacion es el aprendizaje de una lengua vernacula que la Ley establece como obligatoria en los estudios profesionales de Educacion.

## LEY GENERAL DE EDUCACION

### Seccion Primera

#### DISPOSICIONES FUNDAMENTALES

#### TITULO I.

Articulo 10<sup>o</sup>. "La educacion se adecuara a los requerimientos locales, zonales, regionales y nacionales y evitara toda forma de imposicion cultural. El esfuerzo prioritario del Estado se orientara hacia los sectores sociales y las areas geograficas desfavorecidas del pais y de acuerdo a su mision y con sus medios propios, a la cancelacion de aquellos factores de alienacion y de dependencia que impidan la plena expresion del hombre peruano en una cultura integrada, asi como su contribucion original, en un plano de igualdad al acervo de la cultura universal.

Articulo 12<sup>o</sup>. La Educacion considerara en todas sus acciones la existencia en el pais de diversas lenguas que son medios de comunicacion y expresion de cultura, y velara por su preservacion y desarrollo. La castellanizacion de toda la poblacion se hara respetando la personalidad cultural de los diversos grupos que conforman la sociedad nacional y utilizando su lenguas como vehiculo de educacion.

### Seccion Tercera

#### NIVELES DE EDUCACION INICIAL Y BASICA

#### TITULO VI.

### EDUCACION BASICA REGULAR

#### CAPITULO III

#### ESTUDIOS.

Articulo 98<sup>o</sup>. El aprendizaje de los idiomas extranjeros en los centros educativos se realizara de modo que no constituya factor de perturbacion y alienacion de los educandos ni de imposicion cultural.

Puede iniciarse a partir del primer ciclo de acuerdo a la metodología de la enseñanza de segunda lengua.

Se fomentara el aprendizaje de las lenguas vernaculas. Los centros educativos daran facilidades para el conocimiento de dichos idiomas y de su influencia en la lengua y la cultura nacionales.

#### Seccion Quinta

#### OTRAS MODALIDADES DE EDUCACION Y PROGRAMAS ESPECIALES

#### Titulo XIX.

#### PROGRAMAS ESPECIALES

#### CAPITULO I

#### PROGRAMAS DE PROMOCION EDUCATIVA PARA LAS AREAS RURALES

Articulo 246<sup>o</sup>. En los casos que sea necesario, se utilizara la respectiva lengua vernacula para facilitar el proceso de alfabetizacion y de castellanizacion, y para la conservacion y comunicacion de los autenticos valores de la cultura local.

#### Seccion Octava

#### EL MAGISTERIO

#### Titulo XXVI.

Articulo 301<sup>o</sup>. Los programas de formacion magisterial incluiran obligatoriamente el aprendizaje de una lengua vernacula peruana.

#### ANEXO DE LA LEY

#### DEFINICION DE TERMINOS

BILINGUISO Por Bilinguismo se entiende no solamente el uso de dos lenguas sino, for extension, el uso de varias lenguas.

El Bilinguismo puede definirse a nivel nacional y a nivel individual. A nivel nacional, implica la coexistencia de dos o mas lenguas dentro de un mismo marco geografico-politico, sin que este hecho involucre necesariamente el uso de mas de una lengua por parte del mismo hablante. A Nivel individual, significa el empleo de dos or mas lenguas, sean estas adquiridas informalmente en al ambiente familiar y social (bilinguismo "de cuna") o en un proceso educativo (bilinguismo escolar).

CENTRO EDUCATIVO BILINGUE. Es aquel donde la poblacion en edad escolar o adulta de lengua vernacula recibe educacion desde los primeros grados, en su propia lengua, y simultanea y progresivamente adquiere una segunda lengua o lengua comun (castellano) hasta convertirse en bilingue. El centro educativo deja de ser bilingue en el momento en que, para el proceso de aprendizaje, los ninos y adultos, utilizan solo la lengua comun.

LENGUA MATERNA: PRIMERA Y SEGUNDA LENGUA. Lengua materna, o primera lengua, es aquella en que aprende a hablar una persona. La segunda lengua es la que se adquiere despues de saber hablar la lengua materna.

## REGLAMENTO DE EDUCACION BILINGUE

Decreto Supremo No. 003-ED-73.

### CAPITULO I

#### LA EDUCACION EN POBLACION DE LENGUA VERNACULA.

Artículo 1º. Las acciones educativas en todos los niveles y modalidades deben tener en cuenta necesariamente la situacion pluricultural y plurilingue de la nacion peruana.

Artículo 2º. En las jurisdicciones de los Nucleos Educativos Comunales (NEC) donde exista poblacion monolingue de lengua aborigen o con bilinguismo incipiente, deben funcionar centros educativos bilingues de nivel basico, programas especiales o programas no escolarizados.

Artículo 3º. En los centros educativos bilingues de nivel basico y en los programas bilingues correspondientes se deben emplear las lenguas vernaculas como vehiculo de comunicacion, siempre que sea necesario. El castellano y la lengua vernacula seran las lenguas instrumentales para la educacion en el primer ciclo del Nivel Basico. La alfabetizacion y castellanizacion se haran siguiendo las normas metodologicas que establezca el Ministerio de Educacion.

Artículo 4º. En las jurisdicciones de los NEC donde exista poblacion monolingue de lengua aborigen o con bilinguismo incipiente, podran funcionar tambien centros educativos o programas especiales o programas no escolarizados bilingues de nivel Inicial.

Artículo 5º. En los NEC donde existan centros o programas educativos bilingues se aplicaran curricula especiales para la educacion bilingue, que tomaran en cuenta las caracteristicas culturales y linguisticas de las comunidades y de los educandos de lengua vernacula.

Artículo 6º. Los textos y materiales didacticos que se usen en los centros y programas de educacion bilingue seran elaborados especificamente para cada grupo linguistico por el Ministerio de Educacion o bajo la supervision de este.

Artículo 7º. En los centros y programas de educación bilingüe el personal magisterial será preferentemente bilingüe, cuidando que haya bilingües cuya lengua materna sea la lengua vernacula y bilingües cuya lengua materna sea el castellano. En caso de no contarse con este último tipo de bilingüe, se podrá incluir a un monolingüe hispanohablante con adiestramiento en enseñanza de una segunda lengua y/o en educación bilingüe.

Artículo 8º. En las sedes de las Direcciones Regionales, Zonales y del NEC en cuyas jurisdicciones, exista población monolingüe de lengua aborigen o con bilingüismo incipiente habrá personal especializado en educación bilingüe, cuando el volumen de dicha población lo justifique.

Artículo 9º. Los programas de extensión educativa y los centros y programas de calificación profesional extraordinaria u otros dedicados a la población adulta que funcionen en áreas aborigen o con bilingüismo incipiente, adecuarán sus currícula, contenidos, materiales didácticos y acciones educativas en general a la cultural y lengua propias de dichas áreas, sin desatender la información necesario sobre otras culturas y lenguas del país.

Se fomentará el aprendizaje de las lenguas vernaculas. Los centros educativos darán facilidades para el conocimiento de dichos idiomas y de su influencia en la lengua y la cultura nacionales.

En los centros educativos de todos los niveles se programarán actividades para el fomento y revaloración de las culturas y lenguas vernaculas, de acuerdo a la política nacional de educación bilingüe y a las directivas del Ministerio de Educación.

## CAPITULO II

### CONSERVACION Y FOMENTO DE LAS CULTURAS Y LENGUAS VERNACULAS.

Artículo 10º. En los Programas educativos transmitidos por los medios de comunicación colectiva debe haber un mínimo de 30% de contenido dedicado a la revalorización de las culturas y lenguas vernaculas incluyendo sus dialectos regionales.

Artículo 11º. El Ministerio de Educación promoverá investigaciones sobre las culturas y lenguas vernaculas coordinando su acción con las Universidades del Sistema y otras instituciones especializadas.

Artículo 12º. Las personas o instituciones nacionales y extranjeras que realicen investigaciones en el país sobre las culturas y lenguas vernaculas, están obligadas a presentar semestralmente informes técnicos al Instituto Nacional de Investigación y Desarrollo de la Educación.

Artículo 13º. Las publicaciones en lenguas vernaculas deben hacerse usando el alfabeto aprobado por el Ministerio de Educación en cada lengua.

### CAPITULO III

#### ENSEÑANZA DE LENGUAS VERNACULAS.

Artículo 14<sup>o</sup>. En los Centros de Educacion Basica Regular para hispanohablantes se deben programar cursos electivos, con valor academico, de una o mas lenguas vernaculas, usando metodologia de segunda lengua.

Artículo 15<sup>o</sup>. La ensenanza de lenguas vernaculas como segunda lengua debe estar a cargo de docentes bilingues (lengua vernacula-castellano) entrenados en la metodologia correspondiente.

Artículo 16<sup>o</sup>. Los programas de formacion magisterial incluiran obligatoriamente en sus curricula la ensenanza de una o mas lenguas vernaculas con metodologia de Segunda Lengua.

Artículo 17<sup>o</sup>. El Ministerio de Educacion autorizara periodicamente a instituciones privadas para la ensenanza de lenguas vernaculas, previa evaluacion del personal, curricula, materiales didacticos y equipos correspondientes.

Artículo 18<sup>o</sup>. El Personal Docente Especializado en la ensenanza de lenguas vernaculas solo podra ser formado en los centros y programas educativos de nivel superior.

### CAPITULO IV

#### ENSEÑANZA DEL CASTELLANO COMO SEGUNDA LENGUA

Artículo 19<sup>o</sup>. La castellanizacion de los hablantes de lengua vernaculas se hara aplicando la metodologia de segunda lengua.

Artículo 20<sup>o</sup>. Los Curricula, contenidos, textos y materiales didacticos basicos que se empleen para la ensenanza del castellano en la educacion bilingue deben ser autorizadas por el Ministerio de Educacion.

Artículo 21<sup>o</sup>. En los centros educativos y programas bilingues la ensenanza del castellano debe estar a cargo del personal bilingue (castellano-lengua vernacula) y/o hispanojablante entrenado en metodologia de segunda lengua.

### CAPITULO V

#### ENSEÑANZA DE LENGUAS ENTRANJERAS.

Artículo 22<sup>o</sup>. No podra ofrecerse educacion en lengua extranjera en los centros y programas no escolarizados de Educacion Inicial.

Artículo 23<sup>o</sup>. Las lenguas extranjeras podran ensenarse solamente desde el primer ciclo de la Educacion Basica, como asignaturas de segunda lengua. Las demas partes del curriculum del mismo ciclo deberan ser ensenados en castellano.

Artículo 24<sup>o</sup>. Se fomentara el aprendizaje de lengua extranjera como instrumento de cultura, de ciencia y de comunicacion internacional. Dicho aprendizaje podra ser intensificado a partir del 5<sup>o</sup> Grado de la Educacion Basica. Las autoridades del Ministerio de Educacion velaran porque esta ensenanza no sea instrumento de imposicion cultural y senalaran las materias que podran enseñarse en lengua extranjera.

Artículo 25<sup>o</sup>. Con autoizacion expresa del Ministerio de Educacion podran funcionar secciones exerpimentales de ensenanza en lengua entranjera en Education Basica. En este case, por lo menos el 50% del contenido curricular serra ensanado en castellano.

Artículo 26<sup>o</sup>. El Ministerio de Educacion determinara el numero de secciones, los centros educativos y la duracion de los correspondientes programas experimentales, los cuales deberan ser supervisados y evaluados por el Instituto Nacional de Investigacion y Desarrollo de la Educacion.

Artículo 27<sup>o</sup>. El personal docente para la ensenanza de lenguas extranjeras en cualquier institucion debiera estar suficientemente capacitado en el idioma y la metodologia de la segunda lengua.

Artículo 28<sup>o</sup>. El Ministerio de Educacion, previa evaluacion del personal, los curricula, textos, materiales y horarios, podra autorizar la ensananza de lenguas extranjeras a instituciones particulares diferentes de los Centros de Educacion Basica.

## CAPITULO VI

### DISPOSICIONES TRANSITORIAS.

Artículo 29<sup>o</sup>. El Personal docente que actualmente presta servicios en las Escuelas Bilingues de Selve y Sierra, estara comprendido dentro de los alcances del Artículo 346<sup>o</sup> de la Ley General de Educacion.

Artículo 30<sup>o</sup>. La ensenanza de lenguas extranjeras segun lo prescrito en este Reglamento se aplicara en forma gradual y paralelamente a la conversion del Sistema.

## REGLAMENTO DE EDUCACION BASICA

Decreto Supremo No. 012-75-ED.

### TITULO II

#### DE LA EDUCACION BASICA REGULAR

### CAPITULO III

#### ESTUDIOS

Art. 37<sup>o</sup> Se elaboraran curriculas especiales para los grupos poblacionales de lengua vernacula.

- Art. 50<sup>o</sup> El aprendizaje de idiomas extranjeros podra iniciarse desde el primer ciclo, siguiendo la metodologia de segunda lengua y de acuerdo a lo establecido en el D.D. 003-ED/73, Reglamento de Educacion Bilingue.
- Art. 51<sup>o</sup> A partir del segundo ciclo se podra intensificar el aprendizaje de lenguas extranjeras como instrumentos de cultura, de ciencia y de comunicacion internacional.
- Art. 52<sup>o</sup> Podran funcionar secciones experimentales de ensenanza de modalidad de lengua extranjera a partir del segundo ciclo y solo con autorizacion expresa del Ministerio de Educacion. En este case, por lo menos el 50% del contenido curricular sera ensanado en castellano.
- Art. 53<sup>o</sup> Se ensenaran lenguas vernaculas en la Educacion Basica Regular a partir del primer ciclo, teniendo en cuenta la realidad socio-linguistica de la zona, utilizando la metodologia de segunda lengua y como cursos opcionales.
- Art. 54<sup>o</sup> En los grupos poblacionales de lengua vernacula se utilizara esta como vehiculo de educacion, con una simultanea y progresiva castellanizacion de los educandos y de la comunidad.
- Art. 55<sup>o</sup> Para evitar interferencias linguisticas en al aprendizaje del castellano no se ensenara ninguna lengua extranjera al educando de lengua vernacula que este en proceso de castellanizacion, mientras no haya adquirido el dominio del castellano.

OFICIALIZACION DEL QUECHUA

DECRETO LEY No. 21156.

"EL PRESIDENTE DE LA REPUBLICA

POR CUANTO:

El Gobierno Revolucionario ha dado el Decreto  
Ley siguiente:

EL GOBIERNO REVOLUCIONARIO  
CONSIDERANDO:

Que es postulado del Gobierno Revolucionario de la Fuerza Armada promover a superiores niveles de vida compatibles con la dignidad de la persona humana, a los sectores meno favorecidos de la poblacion, realizando, entre otras, la transformacion de las estructuras culturales des pais, procurando la integracion de los peruanos y fortaleciendo así la conciencia nacional;

Que la lengua quechua constituye un legado ancestral de la cultural peruana, cuya esencia debe ser preservada por el Estado y es actualmente el medio natural de comunicacion de gran parte de nuestro pueblo;

Que al no tener acceso directo al conocimiento de las leyes y no apersonarse ante los organismos y reparticiones del Sector Publico Nacional por razones de idioma, vastos sectores de la poblacion desconocen sus obligaciones y estan limitados en el ejercicio de sus derechos, con menoscabo del principio de igualdad ante la Ley;

Que es una obligacion moral del Gobierno Revolucionario rescatar nuestro idioma nativo, como medio esencial para lograr la unificación nacional;

En uso de las facultades de que esta investido;  
y

Con el voto aprobatorio del Consejo de Ministres;

Ha dado el Decreto Lay siguiente;

Artículo 1º. RECONOCESE el quechua, al igual que el castellano, como lengua oficial de la Republica.

Artículo 2º. A partir de la iniciacion del ano escolar de 1976, la ensenanza del quechua sera obligatorio en todos los niveles de educacion de la Republica. Los Ministerios de Guerra, Marina, Aeronautica, Interior y Educacion quedan encargados del cumplimiento de la presente disposicion, manteniendose en vigencia en todas sus partes las disposiciones contenidas en al Decreto Ley 19326.

Artículo 3º. El Poder Judicial adoptara todas las medidas necesarias para que a partir del 1º de Enero de 1977 las acciones judiciales en las cuales las partes sean solo de habla quechua, se realicen en este idioma.

Artículo 4º. El Ministerio de Educacion y demas sectores seran responsables de asegurar la preparacion y edicion de los diccionarios, textos, manuales y otros documentos necesarios para el pleno cumplimiento del presente Decreto Ley.

Igualmente proporcionaran todo el apoyo que requieran las instituciones dedicadas a la investigacion, ensenanza y propagacion del mencionado idioma.

Artículo 5º. Quedan derogados todos los dispositivos legales que se opongan al presente Decreto Ley.

Dado en la Casa de Gobierno, en Lima, a los veintisiete dias del mes de Mayo de mil novecientos setenticinco.

General de Division EP JUAN VELASCO ALVARADO, Presidente de la Republica.----General de Division EP FRANCISCO MORALES BERMUDEZ CERRUTTI, Presidente del Consejo de Ministros y Ministro de Guerra.----Teniente General FAP ROLANDO BILARDI RODRIGUIZ, Ministro de Aeronautica.----Vice Almirante AP GUILLERMO FAURA GAIG, Ministro de Marina.----General de Division EP JORGE FERNANDEZ MALDONADO SOLARI, Ministro de Energia y Minas.---General de Division EP JAVIER TANTALEAN VANINI, Ministro de Pesqueria.----Vice Almirante AP AUGUSTO GALVEZ VELARDE, Ministro de Vivienda y Construcion.----Teniente General FAP DANTE POGGI MORAN, Ministro de Trabajo Encargado de la Cartera de Salud.----General de Division EP ENRIQUE GALLEGOS VENERO, Ministro de Agricultura.----General de Division EP MIGUEL ANGLE DE LA FLOR VALLE, Ministro de Relaciones Exteriores,----General de Division EP PEDRO RICHTER PRADA, Ministro del Interior.----Contraalmirante AP ALBERTO JIMINEZ DE LUCIO, Ministro de Industria y Turismo.----General de Brigada EP AMILCAR VARGAS GAVILANO, Ministro de Economia y Finanzas.----General de Brigada EP RAFAEL HOYOS RUBIO, Ministro de Alimentacion.----Mayor General FAP LUIS ARIAS GRAZIANI, Ministro de Comercio.----General de Brigada EP RAUL MENESES ARATA, Ministro de Transportes y Comunicaciones.----General de Brigada EP RAMON MIRANDO EMPUERO, Ministro de Educacion.

POR TANTO:

Mando se publique y compla. Lima, 27 de Mayo de 1975.----General de Division EP JUAN VELASCO ALVARADO.----General de Division EP FRANCISCO MORALES BERMUDEZ CERRUTTI.----Teniente General FAP ROLANDO GILARDI RODRIGUEZ, Vice Almirante AP GUILLERMO FAURA GAIG.----General de Division EP FRANCISCO MORALES BERMUDEZ CERRUTTI.----Teniente General FAP ROLANDO GILARDI RODRIGUEZ.----Vice Almirante AP.----GUILLERMO FAURA GAIG, General de Division EP PEDRO RICHTER PRADA, General de Division EP RAMON MIRANDA AMPUERO."

### ALFABETO BASICO GENERAL DEL QUECHUA

Con fecha 16 del presente se ha expedido la RESOLUCION MINISTERIAL N° 4023-75-ED, cuyo tenor es como sigue:

**"CONSIDERANDO:**

Que, existe actualmente diversidad de criterios para graficar el idioma Quechua, lo que origina serios inconvenientes en la escritura de esta lengua oficial del Peru e impide su mejor conocimiento y difusion;

Que, para los efectos de su transcripcion escrita, es necesario tener en cuenta que el Quencha tiene variedades dialectales que deben ser respetadas;

Que, dichas variedades dialectales poseen un apreciable caudal de similitudes lexicas, morfologicas y sintacticas;

Que, en el campo fonetico, las similitudes permiten establecer un alfabeto basico general, comun a todas las variedades, y senalar las principales diferencias subsistentes entre ellas;

Que, la existencia de un alfabeto basico general es un primer paso para posibilitar la nivelacion o unificacion idiomática a traves de lengua escrita;

Estando a lo informado por la Comision de Alto Nivel nombrada para implementar el Decreto Ley 21156 y a lo opinado por la Direccion General de Educacion Inicial y Basica Regular, por el Consejo Superior de Educacion y la Direccion Superior;

**SE RESUELVE:**

1. APROBAR el Alfabeto Basico General del Quechua, compuesto de dieciseis (16) signos consonanticos y cinco (5) signos vocalicos, ordenados del modo siguiente: a, ch, e, h, i, k, l, ll, m, n, ñ, o, p, q, r, s, sh, t, u, w, y.

2. Determinar el punto y modo de articulacion genericos de los sonidos que se grafican con dichos signos, segun la distribucion que a continuacion se indica:

CONSONANTES:

Oclusivas simples: labial, p; alveolar, t; velar, k; post-velar, q.

Oclusiva africada: palatal, ch.

Fricativas: alveolar, s; palatal, sh; glotal, h.

Nasales: labial, m; alveolar, n; palatal, ñ.

Laterales: alveolar, l; palatal, ll.

Vibrante: alveolar, r.

Semivocales: labial, w; palatal, y.

VOCALES.

Altas: anterior, i; posterior, u.

Medias: anterior, e; posterior, o.

Baja: central, a.

3. Establecer que el alfabeto Basico General se adecuara del modo que a continuacion se indica en cada una de las principales variedades siguientes.

ANCASH-HUAILAS: Con la adiccion de la consonante africada al veolar, ts; y de cinco vocales largas que se escribieran siempre duplicadas; ii (alta anterior), uu (alta posterior), ee (media anterior), oo (media posterior), aa (baja central).

AYACUCHO-CHANCA: Con la supresion de la fricativa palatal, sh.

CAJAMARCA-CANARIS: Con la adiccion de la consonante africada palatal retrofleja, tr.

CUZCO-COLLAO: Con la adiccion de las siguientes oclusivas aspiradas: labial, ph; alveolar, th; palatal, chh; velar, kh; post-velar, gh; y las oclusivas glotalizadas: Labial p'; alveolar, t'; palatal, ch'; velar, k'; post-velar, q'.

JUNIN-HUANCA: Con la adiccion de la consonante africada palatal retrofleja, tr; y de tres vocales largas que se escribieran siempre duplicadas: ii (alta anterior), uu (alta posterior) y aa (baja central).

4. Aprobar la ejemplificacion y normas que para la escritura de cada una de dichas variedades se adjunta.--Registrese y comuniquese.--Fdo.--  
RAMON MIRANDA AMPUERO, General de Brigada EP, Ministro de Educacion.

Que tengo el agrado de transcribir a usted para su conocimiento y demas fines.

Dios guarde a usted

SERGIO MONTOYA HERRERA  
Jefe de la Oficina de  
Tramite Documentario y  
Archivo

SMH/rue.  
DISTRIB.  
DD.RR.  
DD.ZZ.  
Sede Central

## ALFABETO QUECHUA OFICIAL

### (EJEMPLIFICACION Y NORMAS)

El Ministerio de Educacion, tomando como base el Informe de la Comision de Alto Nivel nombrada para implementar el Decreto Ley No. 21156, y las recomendaciones de los organismos pertinentes del Sector, pone a disposicion de los hablantes y estudiosos del quechua las normas oficiales para la escritura de esta lengua y su correspondiente ejemplificacion.

## ALFABETO BASICO GENERAL

El Alfabeto Basico General, es el conjunto de las grafias comunes a todo el quechua. Se ha elaborado a partir del alfabeto quechua generico recomendado por la Comision de Alto Nivel, el cual, a su vez, se basa en criterios de indole fonologica y practica. Por el primer criterio se busca representar unica y exclusivamente los sonidos pertinentes o se aquellos cuya presencia origina un cambio de significado (en espanol: beso, peso, seso, etc.). El criterio practico apunta a la utilizacion de grafias que se encuentren en el teclado de las maquinas de escribir usuales y a las posibilidades graficas de las imprentas existentes en el pais.

El alfegeto basico contiene 21 grafias utilizables en todas las variedades. El hablante de cualquier variedad del quechua encontrara en el Alfabeto Basico General la mayoria de las letras que requiere la escritura de su lengua, tantes estan a su disposicion en el inventarop parcial adicional correspondiente a la variedad particular que el habla.

Las palabras tomadas del espanol y que no hayan sido asimiladas completamente al quechua deberan escribirse de la manera usual en espanol, v. gr.- Peru, revolucion, huelga, etc. Las principales consonantes consideradas para los prestamos del espanol son: (b), (d), (g), entre las oclusivas; (f), (j), entre las fricativas y (rr) entre las vibrantes.

OTDA/rue.

# ALFABETO BASICO GENERAL

| CONSONANTES          | LABIAL | ALVEOLAR | PALATAL | PALATAL<br>RETROFLEJA | VELAR | POST-VELAR | GLOTAL |
|----------------------|--------|----------|---------|-----------------------|-------|------------|--------|
| Oclusivas<br>Simples | p      | t        |         |                       | k     | q          |        |
| Africadas            |        |          | ch      |                       |       |            |        |
| Aspiradas            |        |          |         |                       |       |            |        |
| Glotalizadas         |        |          |         |                       |       |            |        |
| Fricativas           |        | s        | sh      |                       |       |            | h      |
| Nasales              | m      | n        | n       |                       |       |            |        |
| Laterales            |        | l        | ll      |                       |       |            |        |
| Vibrantes            |        | r        |         |                       |       |            |        |
| Semivocales          | w      |          | y       |                       |       |            |        |

Total: 16 Consonantes

| VOCALES | ANTERIOR | CENTRAL | POSTERIOR |
|---------|----------|---------|-----------|
| Altas   | i        |         | u         |
| Medias  | e        |         | o         |
| Bajas   |          | a       |           |

Total: : 5 vocales  
Total General: 21 grafias

CONSIDERACIONES ADICIONALES AL ALFABETO BASICO GENERAL PARA  
LA ESCRITURA DEL QUECHUA DE ANCASH-HUAILAS

Para la escritura del quechua Ancash-Huailas se hace necesaria la inclusion de la africada alveolar ts y las vocales largas: alta anterior-ii, media anterior ee, baja central aa, alta posterior uu, media posterior oo.

Las adiciones necesarias para el quechua Ancash-Huailas son un (1) signo consonantico y cinco (5) signos vocalicos. Sumados a los 21 signos - del Alfabeto Basico General hacen un total de 27 grafias.

Observaciones

a) En general, en Ancash el fonema tr (que se conserva en Conongo y que, como tal podra escribirse en esa circunscripcion) ha cambiado a ch y la ch original ha pasado a ts. Por tanto, de acuerdo a la zona, debiera- emplearse bien ch o ts (y aun este ultimo ha cambiado, como en Chiquian, a una simple s);

b) La grafia q, se pronuncia como la j espanola en posicion final de silaba (asi aqcha 'pelo' y atoq 'zorro' se pronuncian aqcha o ajtsa y atoj, respectivamente); en posicion intervocalica y tras consonante sonora se pronuncia como la g espanola en guerra, pero con una articulacion mas - retraida (asi: oqa 'oca' y allqo, respectivamente);

c) En el Callejon de Huailas los diptongos ay, uy y aw se pronuncian respectivamente como ee, ii y oo (asi: aytsa 'carne'; mikuy 'comer' y nawpay 'adelantar' se dicen eetsa, mikii y noopay, respectivamente).

Ejemplo de transcripcion

Huk pampachuushi huk wanra atska uushata mitsikorqa kaykaanaa;  
 mas washallaqninchoqa huk runaqa yantata tseqtaykaanaa. Intunsis wanraqa -  
 kay runata allaapa trabajaqta rikaykorqa, yarpanaa i ninaa: "Taqaq runata-  
 llullapaykushaa trabajunta diihaskinanpaa".

Un muchacho estaba pastoreando muchas ovejas en una pampa; lejos de alli, un hombre estaba cortando lena. Entonces, despues de haber - contemplado detenidamente al hombre que trabajaba, penso y dijo: "Voy a enganar a ese hombre para que deje de hacer su trabajo".

## CONSIDERACIONES ADICIONALES AL ALFABETO BASICO

### GENERAL DEL QUECHUA AYACUCHO - CHANCA

El Alfabeto Basico General con la sola excepcion de la palatal fricativa sh es adecuado para la escritura del quechua ayacuchano.

#### OBSERVACIONES:

- a) La grafia q debe pronunciarse como la j espanola en todas las posiciones (asi, qayaq 'el que llama' se pronuncia algo asi como jayaaj);
- b) En algunas personas, la pronunciacion de q se confunde con la de h; pero en general, la pronunciacion de esta ultima es mas suave que la de la primera.

#### Ejemplo de Transcripcion:

Puntatam allpata yapunku buwiswan. Chaynaruspam tarpunku. Chay tarpuy punchawmi chakrayoqkuna ruwanku mikuyta, aqata, llamkaqkunam mana qayasqalla rinku. Manan qollqepaqchu chay punhawqa llamkanku. Warmikunam harawiwankumananku llamkaqkunata. Llapankum mikunku, aqata upyanku chay tarpuy punchawqa.

En primer lugar se ara a tierra con bueyes. Luego de haber hecho esto, se siembra. El día de la siembra los dueños de la chacra preparan comida, chicha. Los trabajadores se presentan voluntariamente. Ese día trabajan gratuitamente. Las mujeres acompañan con canciones. Comen todos y beben chicha ese día de siembra.

CONSIDERACIONES ADICIONALES AL ALFABETO BASICO GENERAL PARA  
LA ESCRITURA DEL QUECHUA CAJAMARCA - CANARIS

Para la escritura del quechua Cajamarca-Canaris se hace necesaria la inclusion de la africada palatal retrofleja tr.

OBSERVACIONES:

- a) La grafia tr representa al fonoma africado palatal retroflejo cuya pronunciacion equivale a la del grupo tr en algunas formas dialectales del espanol (el chileno por ejemplo); son ejemplos; tretre 'hierba aromatica' ketrki 'estrecho', tranka 'pierna', etc.
- b) Las grafias p, t, k se deben pronunciar b, d, g, respectivamente, tras la consonante nasal n (asi: tanta pan 'kanka' 'asado' se pronunciaran tanda y kanga, respectivamente).

De igual modo las grafias ch y tr deben pronunciarse aproximadamente como la y bonaerense. Tambien p se pronuncia como b cuando esta precedida por m (asi: qambaq 'para ti').

- c) La grafia q se promimcoara en posicion intervocalica aproximadamente como una q articulada en la zona uvular (asi qaqa 'pena' se leera qaqa) y tras nasal, (asi: senqa se pronunciara senga).
- d) La grafia sh suele pronunciarse en la majoria de los casos como una retrofleja salvo en contacto con una i (asi: ashla 'poco' se debe leer como asria, pero shimi 'boca' se leera con sh);
- e) La grafia ll se pronunciara como ch en final de silaba y delante de una consonante sorda (asi tullpa 'fogon' se leera tuchpa); en otras posiciones se le pronuncia como la y bonarense (asi: llullu, willwa, etc.).

Ejemplo de transcripcion:

Sankayshi unakunaga anchallana sagra kaq. Llumpaytash manchacheq. Chayshimana awantashpa chitillanukunaga brujiyashqa. Chayshi kananqa rikrankuna manana balinchu; trankakunagash llalli manana purinanqa balinchu. Unaykunagashiri maqap pitapis. Kananqah warminpis paytallana maqan.

Dicen que anteriormente Sankay era muy malo. Dicen que a todos asustaba. Por eso los chetillanos al no aquantarlo, lo brujearon. Por eso ahora sus brazos ya no valen; ademas dicen que sus piernas ya no sirven para andar. Antes golpeaba a cualquiera. Ahora, dicen, incluso su mujer a el no mas le pega.

## CONSIDERACIONES ADICIONALES AL ALFABETO BASICO GENERAL PARA

### LA ESCRITURA DEL QUECHUA CUZCO-COLLAO

Para la escritura del quechua Cuzco-Collao se hace necesaria la representacion de:

Las oclusivas aspiradas: labial, ph; alveolar, th; palatal, chh; velar kh; y post-velar, qh.

Las oclusivas glotalizadas: labial, p; alveolar, t; palatal, ch, velar, k'; y post velar q.

Las adiciones necesarias para el quechua Cuzco-Collao suman diez (10) signos consonanticos, los que unidos a los 21 signos del Alfabeto Basico General hacen un total de 31 grafias.

#### Observaciones:

a) La grafia q simple se pronuncia como una fricativa post-velar (semejante a la j del español peninsular) en posición final desilaba (así se tiene, por ejemplo, rimaq 'hablador', hoq 'uno', peqpa 'de quien', noqagqa 'el mío' pronunciadas respectivamente rimaj, hoj, pejpa y npqalqa), en cambio en las demás posiciones mantiene su pronunciación como oclusiva post-velar (por ejemplo: qosa 'esposo', waqay 'llorar', t'eqe 'ajustado', etc.);

b) De igual modo, la grafia k simple se pronuncia como una fricativa velar (semejante a la j del español del Caribe) en posición final de sílaba (así, por ejemplo, lliklla 'manta', pukyu 'manantial', packak 'cien', se pronuncian algo así como llijlla, pujyu, pachaj, en cambio en otras posiciones mantiene su pronunciación como oclusiva velar (por ejemplo: kusa 'bueno', t'ika 'flor' akakallaw '¿Que pena!');

c) La grafia h se pronuncia como una fricativa velar (semejante a la j del español) cuando ocurre en posición inicial de sílaba o entre vocales altas i, u, o la vocal a semicerrada (así, por ejemplo, hamuy 'venir', hinaspa 'tuego', horqoy 'sacar', ahay '¿Que risa!', mihuy 'comer', se pronuncian respectivamente jamuy, jinaspa, jorqoy, ajay, mijuy), y como una fricativa glotal (semejante a la j del español peninsular) cuando ocurre entre vocales medias e, o, o la vocal a abierta (así, por ejemplo, tehe 'amanado', t'ohay, 'explosionar', wahay 'llamar' se pronuncia respectivamente teje, t'ojay, wajay.

Ejemplo de transcripcion:

"Pitaq kay waynari kashan?" nishankicha! Noqaq Pawlu Awqakusin kani. Chinchirumantan kani; chaymi runasimita allinta rimani. Chincheroqa qheshwaq hawapata llanpin kashan, Piwiray qochaq gayllanpi. Chay pin phamillay kashan. Taytayqa chakra llank'aqmi; mamataq llikllata awan sumaq q'aytuku - namanta. Hoqlan paney; wayqeyqa manan kanchu. Piwiray qochaqa hatunmi, uhutaq kanpis. Chaymantan unuta apanku Qosqoman pampata hawoqq'essa. Llaqtaypeqa runa manaraq p'unchayarqamuytan sayarinku. Wallpa waqamoqtin na rikch'amushankuna; chaymantataq hatarispa waharinakunku. Karu pureqqa q'epi-charukuspa t'oha seqayunku.

Seguro estaras ciciendo, "Quien puede ser este joven?" Me llamo Pablo Auccacusi. Soy de Chinchero, por eso hablo bien el quechua. Chinchero esta en las alturas cercanas a la quebrada, proximo a la laguna de Piuray. Alli viven mis parientes. Mi padre es agricultor, y mi madra teje mantas de hilos preciosos. Tengo una sola hermana, pero no tengo hermano. La laguna de Piuray es inmensa y ademas es profunda. De ahi llevan agua al Cuzco cavando el suelo. En mi pueblo la gente se levanta antes del amanecer. Cuando canta el gallo ya estan despiertos; luego se levantan y se llaman unos a otros. Aquellos que tienen que viajar legos, alistan sus atado y salen de prisa.

## CONSIDERACIONES ADICIONALES AL ALFABETO BASICO GENERAL

### PARA LA ESCRITURA DEL QUECHUA JUNIN-HUANCA

Para la escritura del quechua Junin-Huanca es necesaria la inclusion de:

La consonante africada palatal retrofleja tr y las vocales largas: alta anterior, ii; baja central, aa; alta posterior, uu.

Las adiciones necesarias para el Huanca son un (1) signo consonantico y tres (3) signos vocalicos, lo que sumado a los 21 signos del Alfabeto Basico General hace un total de 25 grafias.

#### Observaciones:

a) La grafia tr representa a la africada palatal retrofleja (asi: traki 'pie', utrku 'hueco' natr 'tal vez ya');

b) La grafia q se pronuncia como la jota espanola o la h del ingles entoda la variedad Jaujina. En las provincias de Huancayo y Concepcion en cambio, la q no se pronuncia en inicial de palabra (asi: qilu 'tronco', qula 'hierba' qallu 'lengua,' etc., se pronuncian respectivamente ilu, ula, y allu); en las demas posiciones o se la pronuncia como una oclusion glotal (una "pujada" o se la elimina por completo (asi, palabras como qaqa 'barranco' uqa 'oca', hiqay 'subir', etc., se pronuncian a-a, u-a, y hi-ay, respectivamente). Tambien es de mencionarse que la secuencia ng se elimina totalmente en lugares como Chupaca, Sicaya y todo Concepcion (asi, palabras como sinqa 'hariz' tanqay 'empujar, shamunqa 'va a venir' etc., se pronuncian si-a, ta-ay y shamu-a, respectivamente). Finalmente hay que notar que en esta variedad, a diferencia de las demas variedades queches, las vocales en contacto con q no se abren, pronunciandose siempre i y u;

c) Asimismo, la grafia sh se pronuncia como una retrofleja en todas las posiciones, excepto en contacto con una i o seguida de y (asi: shansha 'ascua' ushtay 'humear', suti 'nombre', se pronuncian respectivamente como sransa, usrtay y sruti; pero shimi 'boca', ishkay 'dos' y aysha 'secano' se pronuncian con la sh);

d) Para las hablas de la provincia de Concepcion (y parte septentrional de Huancayo), hay que tener presente que la ch se pronuncia como tr, en todos los casos, excepto delante de i (asi: chaqchuy 'rociar agua' aycha 'carne', se pronuncian respectivamente traqtruy y aytra; pero chinkay 'perderse' michiy 'pastar' se pronuncian igual); por otro lado, la ll se pronuncia como ch en todas las posiciones, excepto en la inicial de palabra (asi: wallpa 'gallina', allpa 'tierra' y allqo 'perro' se pronuncian wachpa, achpa y achqu, respectivamente; pero llantu 'sombra' queda igual).

Ejemplo de transcripcion:

Mamay, lulin traklaamanmi lasapakuq lipaakulqaa walmiiwan. Sumaq psihipaqsham kutiqlaalimuu. Taarayuqta hiqaykaamuptiimi chakwash Maachiwan tinkuqlaalii. Huk malka nunakunash traklaykita talpukulqushaq nikuykalkan. Qanyanpiqshi aqtrakaqpa patakningtraw ishkay awkish trunka walashwan pituqsha akshukta mikushtin pilatalaykalkan, wamlakunapisshi ulankaskallan - traw taakuykalkan amukta utrpaktawan takushtin. Walalaqshi waalalla talpupaakunqa, kanan muyun tamyalpalamuptin. Chaynawtan willaqlaman. Akuchun siksaqshaktapis talpuqlaalimushun. Makintalamushun lliw chuliikunawan.

Senora, fui a visitar la chacra del interior en compania de mi mujer. Regresamos muy cansados. Cuando estabamos remontando Tarayo nos encontramos con la anciana Marcelina. Cuenta ella que gente de otro pueblo anda diciendo que va a sembrar tu chacra, que desde ayer dos ancianos y diez muchachos estaban solazandose en las faldas del abra comiendo papas sancochadas, que unas muchachas estan sentadas en la parte baja, mezclandoabono con ceniza, que manana por la manana van a sembrar, si es que llueve hoy dia. Eso es lo que me dijo. Vamos, pues, aunque el terreno este muy duro, sembraremos. Lo haremos con todos mis hijos.